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EVANGELIZATION OF ROMANISTS.

OUR work among the Romanists is, in its nature, just the same as that of the missionaries who are sent for the conversion of the heathen. It is a spreading of the Gospel among those who know it not, and have it not, and do not feel its power. We preach Christ unto them, for the same reason that he is preached to the Pagan world, in order that they may be saved from the power and pains of sin.

But, it may be objected, Have they not the Gospel already, albeit in very corrupt and defective form? Do they not claim to be preëminently, nay, even exclusively Christian? Are not the most essential doctrines of Christianity, such as the triunity of God, the God-manhood of Christ, the sacrifice of Jesus as a sin-offering, and other kindred sentiments, included in their creeds? Is it not possible that people who hold such articles of faith as these may be saved, notwithstanding their manifold errors of doctrine and practice?

This question must be fairly met. For the vague feeling that no Catholic, so called, is placed absolutely and necessarily beyond the pale and possibility of salvation, leads to much apathy and neglect in regard to the great duty of enlightening and rescuing them. Hence many, who labor with zeal and activity to evangelize the Pagan world, take but little interest in the duty of enlightening the Romanists; looking upon the condition of the latter as being by no means so desperate as that of the heathen populations of the globe.

We, on the contrary, take the ground, that it is as necessary to preach the Gospel in its purity to Romanists as to the Pagans. The necessity may not stand upon precisely the same grounds, but it is as great and imperative in the one case as in the other.

In the first place, Popery misdirects the faith of its votaries. Their faith is not made to rest on those great truths contained in their creeds; but on other

matters, extraneous to those creeds, and inconsistent with them. The ancient creeds are inherited from a purer age; yet so buried are they under the accumulations of later and corrupter times, that they are lost from sight, and scarcely thought of. The innovating dogmas, though old, are only antiquated innovations. An error can not, by any lapse of time, become a truth, but only a more inveterate error. It may have the venerable rust and mould of antiquity upon it, and this only makes it a rusty and mouldy delusion. The dogmas of the Roman apostacy are not to be found in the ancient formularies of the Church. They are all of a later date. In regard to the false doctrines of purgatory, confession, priestly absolution, clerical celibacy, saint-worship, image-worship, Mariolatry, sacramental-grace, transubstantiation, Papal supremacy, and infallibility, and ever so many other perversions of truth and inventions of Satan, ecclesiastical history records their dates, and the names of those by whom they were introduced, and incorporated with the general belief and practice. It took ages of time and toil to bring them all in, nor has the work quite ceased as yet. The defining of the dogma of the Immaculate Conception of the Mother of God was reserved for our own times, and we shall probably soon hear of the Assumption of the Blessed Virgin, as the next dogma to be foisted into the belief of the Papists, and as the next stage in the process of displacing Christianity by Marianity. Now, most unhappily, it is toward these wretched and counterfeited additions to the religion of the Gospel, that the confidence of the poor Romanists is turned by the authority and teaching of their Church. It is on these rotten posts that their distinctive fabric rests; and the fabric, to be in keeping with its supports, is made up of "wood, hay, and stubble," and all this too much decayed to be of any use, even in Pharaoh's brick-making.

The professed Protestant, it matters not how orthodox, and how purely scriptural his creed may be, will not be saved thereby, unless his soul rests upon it in a true and living faith. If he hold even the divinest truth, "in unrighteousness," or his heart shall be trusting secretly in some other refuge, the soundness of his speculative opinions can not save him from the wrath and curse of God, justly due to sin. This is firmly and properly held by all Protestants of spiritual and evangelical minds. How, then, can the fundamental truths of the Gospel, as confessed in the Nicene and Athanasian creeds, and even, to some extent, in the creeds of the Council of Trent, and Pope Pius V., save the soul of the hapless Romanist from the wrath to come, so long as he relies for justification unto life, not upon those saving truths, but rather upon penances, and sacerdotal charms, and indulgences, and all the rest of that juggling apparatus, by which his priest pretends to deliver him from the wrath to come? Formal orthodoxy, even if he had nothing else, could not save him in the judgment. And how much less can it save him, when it is overlaid and hidden under a mass of lies and superstitions?

The Romish heresiarchs may seem, in their creeds, to retain the substance of the faith once delivered to the saints; but its saving efficacy is destroyed by their neutralizing additions, and nullifying alterations. Thus,

of what avail is it that the grand central doctrines of Christianity, the atoning sacrifice for sins made by Christ upon the cross, is still retained, while it is asserted that this adorable sacrifice, once offered, is not of itself all-sufficient for the believer's forgiveness and redemption; but that he can only come to the benefit of it by the constant repetition of it in the "unbloody" sacrifice of the mass; that this mass must be performed by a priest, of the "apostolical succession," who has in his soul the sincere "intention" of making a sacrament; that the priest himself must have a consecration for this purpose from a bishop who is really no more a lineal successor to the Apostles than a modern locomotive is a lineal descendant of one of Hannibal's elephants; that, to the effectual reception of a sacrament thus prepared, it is needful for the recipient to have made full confession of all his sins in the hearing of some such priest; that from the priest he must obtain full absolution from all sin so as to be completely restored to baptismal innocence, and a state of sacramental grace; that yet further, the intercession of the Mother of God, and sundry saints and angels must be secured in order to placate and appease the Mediator himself. When all this, and ever so much more of the same kind, comes between the sinner and the Saviour, obscures the glory of the cross and detracts from its own simple efficacy —of what avail is it to say that the Church of Rome holds to the doctrine of the Atonement? As well expect that there shall be healing virtue in the balm of Gilead when mingled with a flood of uncongenial elements!

If there were nothing else to annul the virtue and strength of Gospel truths nominally retained in the Romish belief, they would be quite obliterated by the manifest idolatry of that Church. Who can visit Rome, and for the first time see the pictures of God the Father Almighty, as portrayed even by the wondrous pencils of Rafaello and Domenichino, and not feel a thrill of horror running through soul and spirit, through marrow and bone? With what indignation must the Protestant beholder witness the "adoration of the host," when the priest holds up the wafer he has consecrated, and all the people fall down and worship it! Doctor Johnson silenced his foolish Boswell by saying that the Papist regarded the wafer as *God*, and, therefore, was no idolater for adoring it with divine honors. What ridiculous logic is this? Is the little thin cake the true God because the deluded priest calls it so? Suppose a man should propose to call a sheep's tail a leg? Does calling the tail or leg make it one? No; and neither does calling the wafer the true God make it God; and, therefore it is a false god, and its worship is rank idolatry. As well might crabbed "old Sam" pretend that the Hindoo, because he thinks that the idols Juggernath and Gunputtee are real gods, therefore, he is no idolater for worshipping them as such. The Church of Rome has dared practically to repeal and ignore those solemn words in the Second Commandment: "THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM." She bows the head and bends the knee to pictured deities and marble statues, in defiance of the just anger of Him who will not give his glory to another, and whose awful voice has said: "Confounded be all they that serve graven

images, that boast themselves of idols."

The superstitions which the Roman Church teaches her votaries to practise in expectation of being sanctified thereby are so many destructive agents to annihilate the efficacy of any truth she may appear to hold. Holiness is regarded by them as a sort of physical quality, which the priestly benediction can impart to oil, to water, to strings of beads, to candles, to patches of cloth, and a thousand of such wares, which, if applied to the persons of the faithful, have power to sanctify, protect, and preserve them. In what do these charms, and amulets, and other magical gear differ from the gross *fetichism* of the African savage? How can they who rely upon such barbarous inventions, or who trust in their works of penance and of merit, be saved by a Redeemer who has plainly taught, that all who are saved through him are saved by grace alone, and that to trust in any other than himself, or to put any thing what ever in the place of his merit, is all one with denying him, the same as renunciation of Him and of his work of salvation. Christ must save, and he alone. If he is *the* Saviour, we need no other, and can have no other. To set up other saviours, or to add other saviours to him, as Rome does, is to set him entirely aside.

In *some* respects, it may be that the more ignorant and benighted Romanists do not need evangelization so much as the heathens do. It can not be said, that "Christ has not been named" among them, or, that they "have not so much as heard whether there be any Holy Ghost." But all that they they know upon these subjects is so mingled with error, and obscured by falsehood, that they get little, if any good therefrom. Nay, there is even more "need that one teach them again, which be the first principles of the oracles of God, than if they had never heard of these things." The heathens, at least, have no wrong notions on these subjects, which must first be eradicated before the truth can take root, and become vital and fruitful in their souls. The Romanist, therefore, even more than the heathens, needs to have his wrong notions removed before he can be set right. There are difficulties in the way of evangelizing him that do not impede the conversion of a Pagan, and, therefore, is the greater need of preaching to the prejudiced Romanist the Gospel of God with augmented kindness, perseverance, and zeal.

Certain it is, that the Church of Rome, with the equally corrupt Churches of the ancient East, forms the grand impediment to the conversion of the world. Go to the Jews dispersed in Papal Europe, and preach Christ unto them, and they will answer you as those in Poland answered Dr. Hierschell: "From the days of the Babylonish captivity our fathers have abhorred idols, and how can we embrace a religion whose churches are full of them, and of their worship?" Go to the Turk, on the same Gospel errand, and he will reply to you: "Our prophet taught a *spiritual* religion, and can we forsake the worship of Allah, for the gross and abominable idolatries practised among the Christians?" Go even to the Pagan with your gospel-message, and he will retort: "It is true that I bow down to graven and molten images; but so do your fellow-Christians, and why should I exchange my set of idols for another

set, which is not half so ancient as mine?" Thus the unconverted world, beyond the pale of Christendom, is hopelessly prejudiced against the Gospel by the manifest idolatry of the vast majority of those who call themselves Christian; Jew, Moslem, and Pagan, taking their notions of the Christian religion from the exhibitions made by the corrupt and apostate churches around them, remain in the darkness of death, and reject the light of salvation, and deny the only "name under heaven given among men whereby they must be saved." If now those perverted and heathenized churches can be evangelized, and brought back to the purity and spirituality of the Gospel, the chief obstruction to the world's conversion would disappear. And, more than this, the purified and united Church of God would then rise up in the majesty and beauty of truth, and, extending itself on every side in its spirit and power, would bear down resistlessly the feeble supports of Judaism, "and Marometrie and heathenesse."

To this glorious end, it is necessary that the work of evangelizing the Romanists should have special preëminence, and be preserved in its purely spiritual character as a missionary operation, and kept free from all admixture of material or political interests.

EVANGELICAL ALLIANCE.

It is with great pleasure that we give space on our pages to the following document which we have received from London, with a request to give it what publicity we may, and to stir up the minds of our brethren in this country towards the Conference to be held in Berlin next year. When the time of meeting is definitely fixed, which will be soon, we shall notify our readers of it. It is our hope and belief that many of our religious friends who are looking forward to European travel next year will arrange their plans with reference to being present at that most interesting and important occasion. It is called under somewhat novel and exciting circumstances, and in reference to the great and commanding topic of Religious Liberty. For this, though it may be with us a "fixed fact," a thing accomplished and *res adjudicata*, is yet an open question on the Continent of Europe, and our brethren there have a great practical work to do before the right is secured, and the conscience is wholly set free.

"PROPOSED CONFERENCE OF EVANGELICAL CHRISTIANS OF ALL COUNTRIES AT BERLIN.

"Extract from Minutes of a Meeting of the Council of the British Organization of the Evangelical Alliance, held in London, May 16, 1856:

"'Sir Culling Eardley laid before the Council an interesting communication from the King of Prussia, conveying his Majesty's cordial salutations to the Council of the Evangelical Alliance in England—stating that he gve his testimony to it with an entire conviction, expressing his hopes that it may bear happy fruits for all the evangelical churches, and signifying his approval

of a project for an Evangelical Assembly in Berlin.

"'The chairman also read a correspondence with the Rev. E. Kuntze, Secretary of the Central Committee of the Alliance in Germany, and the Rev. G. Fisch, Secretary of the Central Committee in France, showing that the German Committee cordially entered into the project for the proposed assembly, and were corresponding with various parts of Germany on the subject; and that the French Committee regarded the object as one of great importance, and expressing the willingness of the Rev. Mr. Vallette, of Paris, to comply with the suggestion of the chairman to go to Berlin, in company with one or more English brethren, to prepare the way generally.

"'*Resolved*, 1. That this Council rejoice in the opening afforded to the principles of the Alliance in Germany, and believe that under judicious management, the contemplated plan may greatly subserve the cause of Christ. That in the judgment of the Council, the wisest course for their German friends will be, to hold in the present year, somewhere in Germany, an assembly of the German branch of the Alliance, giving an opportunity for a few leading friends to be present from the principal countries of Europe, with a view to make ample preparation for a general assembly of Christians of all nations at Berlin, in 1857.

"'2. That the subject is one of so much delicacy, as well as importance, that the mission of Mr. Vallette, by the French Branch, appears to be highly desirable, that Mr. Vallette be requested to come over as soon as possible, and that the Rev. John Jordan and the Rev. Dr. Steane be requested to accompany him to Berlin; and that in the event of their being unable, it be referred to the Board of Advice to associate with Mr. Vallette such other two English brethren as they think fit.

"'3. That the Board of Advice be requested to prepare a letter of instruction for the English brethren.

"'4. That these resolutions be communicated to the Paris and Berlin Committees without delay.'

"The deputation, consisting of M. le Pasteur Vallette, one of the ministers of l'Eglise de la Rédemption, in Paris, the Rev. Dr. Steane, and John Finch, Esq., left England on the 3d ult., and returned on the 18th. Previously to their departure, a large meeting was held at the house of the Right Hon. the Earl of Shaftesbury, representing the evangelical party in the Church of England, and all evangelical parties out of it, when the following resolutions were adopted, viz.:

"1. That this meeting, consisting of members of various religious societies of Great Britain, including many not connected with the evangelical Alliance, expresses its satisfaction at the cordial feeling of his Majesty the King of Prussia towards the evangelical Christians of Europe, and all other parts of the world, as shown by his friendly interest in the proposed Christian assembly at Berlin.

"2. That this meeting expresses its satisfaction at the mission of M. le Pasteur Vallette, the Rev. Dr. Steane, and John Finch, Esq., from the French and English branches of the Evangelical Alliance to the Committee in Berlin; and suggests that on the return of the deputation, this meeting be again assembled to hear a report of their proceedings."

"The following is the "Letter of In-

struction" to the deputation, proposed by the Board of Advice, as directed in a resolution of the Council:

"'7 Adam street, Strand,
June 6, 1856.

"'DEAR SIRS: You are deputed by the French and English branches of the Evangelical Alliance to visit Berlin, and to confer with the German Committee of the Alliance on the important topic which occupies its attention. I am requested to convey to you the sentiments of the English Council of the Alliance on the subject of your mission.

"'The question before our German friends is the expediency of holding a General Assembly of Christians at Berlin, similar to that which took place at Paris last year. They have been encouraged in this project by cordial and confidential communications from his Majesty the King of Prussia, made to us in England through the Prussian Ambassador. His Majesty has informed us of his hearty sympathy with our religious principles, adding that he assents with great pleasure to the meeting of the Alliance to be held at Berlin.

"'It will be your duty to confer with our German brethren, as to the grounds which this communication affords us, for being parties to the calling of Christians together to Berlin from all parts of the world. Our principles are those of Christian union, and also (as a consequence) those of Christian liberty. It is our duty to sympathize with all our brethren in the Lord suffering for conscience' sake in the profession or propagation of their conscientious views of the common faith. Nothing would be more gratifying, or likely to be fraught with happier results, than that these principles should generally obtain, as in all parts of Christendom, so especially in Germany and under the auspices of the Christian Sovereign of Prussia; while any serious impediment thrown in the way of their universal prevalence would be detrimental to the Alliance, and at variance with the generous intentions of its royal friend.

"'We wish you frankly to mention this aspect of the subject to our friends in Berlin, in order to a perfect understanding. While we maintain it to be the duty of all evangelical Christians to manifest the true unity of the Church of Christ, and with a view to this, claim for them all the freedom which Christ bestows, you will assure our brethren that we are at the same time the friends of order and good government, and that our principles have no tendency to dissolve the ties of obligation to civil Governments, and so to promote anarchy, or lead to revolution. The Evangelical Alliance is an institution based on the fundamental truths of the everlasting Gospel, and aims at the exemplification of 'brotherly love;' admitting, indeed, in the words of the Conference lately held in Paris, 'that it is the right of every man, in so far as his fellow-men are concerned, to worship God as well publicly as in private, according to his conscience, and to propagate the faith by every means not contrary to morals and good order, or to that obedience to government which is enjoined in the Word of God,' but at the same time principally using its influence in the practical application of its rules to those whom they deem their brethren in the Lord.

"'We trust that this frank avowal will commend itself to all who may take an interest in the proposed assem-

bly, which we make the more earnestly, because we entertain the deep conviction that scarcely any thing would more expose us to the just animadversions of persons who are hostile to the truth, than that after such an assembly had been held under the expressed sanction of the king, and in the metropolis of his kingdom, the condition of our brethren of various communions in Prussia were to remain as it is.

"'The question of the probable attendance from Germany is very important, but we believe that we shall be safe in that respect if religious liberty is secured for our brethren. There will also be abundant attendance from abroad, if that principle be understood to be fully recognized.

"'Another point we must ask you to bear in mind, which has been brought before us by the Paris Committee. It is essential to success, and is indeed required by our principles, that the assembly, though enjoying the royal sanction, should not in any way be under the direction of the Government.

"'The time for the intended assembly must be decided by the German Committee, after hearing and conferring with you, and considering all the above-named points, and ascertaining the feeling of friends in Germany itself.

"'You go, accompanied by our fervent prayers to God for you. In Him is our whole confidence—under him we commend you to His people in Prussia. We trust that 'the Spirit of power, of love, and of a sound mind,' will be bestowed both upon them and upon you. Our desire and hope is, that a gentleman may accompany you, deputed by the meeting which is to be held at the Earl of Shaftesbury's on the eve of your departure. Even should no friend be found prepared to go at so short a notice, the concurrence in our object of the whole Evangelical Church in England will be sufficiently attested by the document emanating from that meeting of which you will be the bearers.

"'I am, dear sirs, your faithful friend and brother, C. E. EARDLEY,

"'*President of the Council.*'

"At a Special Meeting of the Committee of Council, held on the 25th ult., the deputation made their report to the following effect:

"They first expressed their thankfulness to Almighty God for having afforded them His gracious protection in their journey, and prospered their mission with His blessing; and they also mentioned with pleasure the cordial welcome with which they had been received by the Committee of the Alliance in Berlin. During the six days they staid in that city, they had attended two meetings of the Committee, and called on many of the most eminent persons, clergymen, and others, whose influence it was deemed desirable to engage in favor of the proposed Conference. And they had also been honored with an audience by his Majesty the King of Prussia, at his palace of Sans Souci, at Potsdam.

"They laid before the Berlin Committee both the Letter of Instructions and the Resolutions adopted by the meeting at Lord Shaftesbury's, and specially called their attention to the four most important points to which the former of these documents refers, namely: the grounds of encouragement for attempting the contemplated Conference; secondly, the question of religious liberty; thirdly, the freedom

of the Conference, if held, from Government direction; and, fourthly, the time of convening it.

"(1.) With reference to the first of these points, it is not to be concealed that the Evangelical Alliance, and such meetings as it is accustomed to hold, in which Christians gather together on the ground of their common faith, and apart from the confessional peculiarities of their respective Churches, find little favor in the view of a large and influential class in Germany. Confessional formularies, if they do not supersede the Word of God, are placed on a parity with it; and, to a wide extent, are of greater practical authority. Two consequences follow: The first is, that spiritual life is either altogether extinguished, or where it exists, is so dwarfed and imprisoned, that it has neither scope nor power of manifestation; and the second, that fellow-Christians, who occupy a domain on the outside of the confessional pale, are condemned as schismatics, and at the same time feared as if they were foes. The ecclesiastical system of Protestant Germany, and of Prussia not less than of other States, tends increasingly to the repression of all free religious activity, while it fosters the growth of sacramental formalism. There are, however, a few—perhaps only a feeble minority, although among them are names of the highest reputation—who look upon this state of things with deep sorrow, and hold themselves prepared cordially to unite on the ground of personal faith, and on terms of equal Christian brotherhood, with all true believers. In the document, accordingly, which the Berlin Evangelical Alliance Committee put into the hands of the deputation, they express themselves as follows: 'Our hearts are quite convinced that the holding of such a grand Conference, in this place, would be of the highest importance to our country and to our Church in its present state. For, as the whole plan of such a meeting proceeded from pure Christian charity, it can not fail to call forth the same sentiment in the hearts of all those that take any part in the proceedings; and true charity embraces all those as brethren in Christ Jesus, who pray with us to the same Lord and Saviour, who enjoy with us the same privileges of redemption, and long with us for the same heaven. . . . . We cherish also the hope that many eminent Christians, who have hitherto stood aloof from our Evangelical Alliance, but consent in their hearts to its principles, will take part in the proceedings of the Conference; and we expect also some sympathy from foreign brethren, as we have already experienced yours.'

"(2.) On the question of religious liberty, the Berlin Committee expressed themselves with caution, and some degree of reserve. They could not hold out the expectation that the Conference, or the measures it might adopt, would be followed by any immediate steps, on the part of the German Governments, for the repeal of intolerant laws, or the removal of other existing obstacles to liberty of worship. But while they could not encourage the deputation to look for organic changes of this kind, they were strongly of opinion that the moral influence of such an assembly must inevitably act in favor of freedom, and would greatly contribute to the present mitigation, and the ultimate extinction of intolerance.

"(3.) To the third point they say: 'We fear no intervention or influence upon the Conference on the part of our Government. The assembly will be quite at liberty in speaking and acting within the bounds of our laws.' The deputation also learned from one of its members that the *Ober-Kirchenrath*, or supreme ecclesiastical council, had stated, in reply to his Majesty's communication to them on the subject, that while as an individual each member of that body would take part or not in the Conference, according to his own judgment, they would as a body altogether refrain from any action in reference to it.

"(4.) The Berlin Committee, and all parties with whom the deputation conversed, were of one opinion as to the inexpediency of attempting to hold the Conference this year. But the Committee cheerfully took upon them the duty of making the necessary preparations for it next year. They will first discuss the whole plan among themselves, and then communicate the conclusions to which they come to their friends in various parts of Germany, and also to the London and Paris Committees; and if it should be found necessary, they will invite a preliminary meeting for mutual consultation, probably at Heidelberg or Frankfort, in the first week of September.

"To the foregoing statement the deputation added an account of their audience with the King. His Majesty received them most kindly and cordially, spoke with them alternately in English and French, showed that he had been fully apprised of the meeting at Lord Shaftesbury's, and particularly mentioned the name of the Archbishop of Canterbury in connection with it, and that he was fully acquainted with the nature and objects of the Evangelical Alliance, as already existing in England, France, and Prussia. He assured the deputation of the warm interest which he took in the projected meetings of Christians from all parts of the world to be held next year in Berlin, expressed his deep regret at the divisions that existed in the Church, and recognised that its future weal was involved in the principles upheld by the Evangelical Alliance. He hoped and trusted that all Evangelical Christians in Germany who should take part in the approaching *réunion* would hereafter enter upon the possession of a greater degree of religious liberty than they have hitherto enjoyed. The king's manner was gracious and kind; he remained standing the whole duration of the interview, and, from the sincere and cordial interest he exhibited in the objects the deputation had at heart, they left Potsdam with the conviction that, if the great cause of Christian union and Christian liberty be not materially advanced by the contemplated meeting, it will not be from any want of earnest and generous sympathy for it on the part of the King of Prussia.

"The Committee having received the above Report, unanimously adopted the following resolutions, namely:

"1. That the first desire of this Committee is to record its gratitude to Almighty God, to whom alone they attribute the measure of success which has attended the Berlin mission.

"2. That the expressed intention of the Berlin Committee to convene a General Christian Assembly in Berlin next year, similar to those already held in London and Paris, be cordially approved; and that it be recom-

mended to the Glasgow Conference to express more fully the pleasure with which this organization of the Alliance will coöperate with our German and other Christian brethren, to render such assembly effective and influential.

"3. That, with the desire of facilitating, as much as may be, the carrying into effect the scheme of the German brethren, these views be communicated to the Committees of the Alliance in Paris, New-York, Geneva, Brussels, the Hague, Stockholm, Lausanne, Smyrna, Constantinople, Beyrout, Jerusalem, and Alexandria, and to leading Christians in Turin, Stutgard, Athens, St. Petersburgh, Copenhagen, and such other places as may be thought necessary, with a view to obtaining the assurance of their concurrence before the Glasgow Conference in August next.

"4. That the cordial thanks of this meeting be presented to the Members of the Deputation, and that they be assured of the high sense entertained by the Committee of the zeal, discretion, and eminent efficiency with which, under God's blessing, they have discharged the duties of their important mission.

"CHARLES JACKSON, } *Secretaries.*
"J. P. DOBSON, }

"7 ADAM STREET, ADELPHI, LONDON, *July* 5, 1856."

SPEECH OF F. T. FRELINGHUYSEN, ESQ., OF NEWARK, N. J.

THE following speech was delivered by Mr. Frelinghuysen on the occasion of the anniversary of the Society, held in this city in May last. We are happy in being able to lay it before our readers, and are assured that it will be read with pleasure.

Mr. Frelinghuysen said:

"If we would gain an idea of the beauty of a justly-proportioned column, or be impressed by the grandeur of a 'cloud-capt' mountain, we must take our position at a certain distance from the object we would thus contemplate. To press too closely upon the one or the other is to prevent a comprehensive view of both beauty and grandeur. So the importance of the present age on the future will be better appreciated by those who half a century hence shall contemplate this era, than it is by those who are now actors in it. Think you that as at midnight the cry of land! land! a light! a light! passed from ship to ship and from heart to heart, in the mutinous crew of Columbus, they had a faint glimmering of the moral grandeur which we, observing the consequences of their discovery, discern? Think you that as the May Flower was moored in her harbor, even the vision of heavenly faith enabled those pilgrim men to see more than the faint streakings of that effulgent grandeur which we, who revere the very rock that first received their footsteps, now behold? No; their sight need penetrate a dark future, ours a past and present, illumined by the light they kindled. We behold New England, the noblest community under heaven! We see her pervading every part of this vast continent, and we recognize in those pilgrim men the origin of her institutions and her spirit. So it is, *that* important as this vast auditory may be satisfied are the bearings of this era upon the future of our world, you can but underrate them. Events must transpire, influences develop, providences ripen, before you can measure their magnitude. And of all the benign agencies that are at work in this age, perhaps none is calculated to have a more important bearing on the world than that

Association which is this day convened, and which has the two-fold object of eradicating a corrupt, and planting a pure religion all over the earth.

"There was a period in the world's history which lasted for centuries, when the human mind was beclouded by ignorance and superstition, when the soul was in a torpor; knowledge at a halt, and on a backward march. The edicts of cardinal and Pope, in order to preserve their ghostly power, stifled all inquiry and investigation, and extinguishing the fire of every genius so that the light of a single luminary has not reached us through the thick darkness. So it was all over the world until the great champions of Protestantism with herculean power, struck and shattered the manacles which enslaved the mind, and awoke an immortal race from its death-like trance. And at this day, we find, all over the earth's surface, that besotted ignorance, mental inaction, and moral degradation are coëxtensive with the jurisdiction of Popedom and the influence of a Romish faith.

"A religion that is addressed to the senses of the body, instead of the sentiments of the soul, has, it is true, ravished the eye by the adornments of those paintings with which it covers the defects of a corrupt system; has electrified the ear by the magnificence of that music with which an alien attractiveness is given to her rites. But intellectual or moral elevation is not to be found where Popery has dominion.

"Can there be intellectual elevation where the people dare not read, and if they read, dare not think? Where they are bound to believe that the bread and wine of the sacraments are the actual body and blood of Christ, when their very senses tell them the proposition is untrue; where the Church teaches that she is possessed of enough of the fragments of the cross to construct an edifice like this! Intellectual elevation in a Church which sets her face against all philosophy, and would incarcerate a Gallileo for maintaining the earth's motion! Intellectual elevation in a church which has *always* been infallible; but has just discovered the divinity of the Virgin! No, that can not be!

"And no greater claims has she to moral elevation. She prefers the traditions of men to the commandments of God. She substitutes prayer to a saint for supplication to the Almighty. She teaches that man is capable of greater virtue than God requires, and then, with the supererogations of those who have loved God *with more* than all their mind, and heart, and soul, and strength, she institutes a bank upon which mortals may draw for indulgence. She teaches that the soul can be cleansed from sin; not alone *in* the probation of time, and *by* the blood of Christ, but after death and by the purgings of the fires of that purgatory she has machinated. And worse than all, she teaches that a human priest, standing by the death-bed of a dying immortal can give a preparation by which the departing soul may meet and answer his God, by means of his unctuous applications to that poor mouldering body.

"Oh! I have stood by the bed of death when every influence seemed to have lost its power; when the name of country, home, and friends would not break the lethargy; but at the name of Jesus the glassy eye kindled with new fire. It was the first flashing of that eternal life which that name gives. Can there be a deeper degradation than that which substitutes the miserable manipulations of a priest for a hope so perilous?

"But, sir, I need not multiply proofs of the intellectual and moral darkness which in every age and land encircles Romanism. Look at a map of the earth's surface. Contrast South America with our glorious West; Spain with Holland; Austria with England; Italy with America, and the proposition is demonstrated. It is a religion that stifles inquiry; that palsies conscience; that burns the Bible, and in the nineteenth century incarcerates a frail woman in a Tuscan prison for extending the word of life to a dying immortal.

"But, Mr. President, let us rejoice, there is a brighter picture. We live in a Protestant land. Behold her intellectual and moral elevation. The human mind is advancing here to its greatest perfectibility. Contemplate, for we can not stay to enumerate, the discoveries of science, in astronomy, chemistry, agriculture, and government. Think of the inventions, the gigantic works, the scientific and literary products; the nomenclature of science, once heard only in the stately palace, or the dingy study of the sage, has become household words in every college.

"The word of life is not here clasped or chained; the humble minister of the word, the itinerant preacher, the colporteur, the Bible reader, the army of laity, the myriad phalanx of young men, strong in their youth and in their Christian association; the class of Bible learners, the unnumbered thousands of the Sabbath-school are each and every one armed with the sword of the Spirit. Oh! what a power to serve the cause of Christ! What an army to do battle with the powers of darkness. In the mighty array, denominational peculiarities no longer separate, but only distinguish and render orderly. Devotion to a common Master constitutes a mutual attraction which overcomes minor differences. The inward reality of religion is felt; the heart, the continent can not contain it; and while the energy of human passion and malice is breaking away the barriers and opening wide the gates of empire, the Gospel is rendered vernacular with every nation, and is winging its way to every land. And while the emissaries of the propaganda are busy in every land, substituting one idolatry for another, this blessed Association is eradicating both by the sublime truths of Christ.

"O sir! we have a glorious country! I speak not of its boundless extent of luxurious soil, of seas and rivers, and harbors, but of intellectual progression—its social elevation—its unfettered press—its free discussion, all emanating, like light from the sun, from an open Bible. I speak of its Christianity, which, though disconnected from government, has so gently and gracefully entwined itself in the very framework of our institutions, as to give them beauty, efficacy, and strength. I speak of the love for the Bible, which exists in the hearts of the people. Should the vain effort be made to-day, to wrest it from them, placing it as a simple ensign, such an army would rally around it as the world never beheld—the warm blood would be poured freely, and the lives that God has given be surrendered, without repining, in its defence.

"But, sir, no open attack will ever be made. Our enemy is insidious and sagacious. We must look for the covert attack at the very point where our great national strength originates and springs.

"Find out what gives us our moral power, and you will ascertain what is most in danger. It is our civil and religious liberty. These two terms, 'civil and religious freedom,' as signs of ideas have no separate existence—the one can not exist without the other; they embrace and are wrapped in each other. Despotism has ever invoked superstition and priestcraft to keep the mind in bondage, and in return has fostered its ally. And what a bondage it has been, what powers and energies of mind have wasted and died in the chilling, deadly atmosphere of her rule. Let no Christian undervalue political freedom—religious liberty can not exist without it. And do not, in your exultation, consider that either the one or the other can not possibly be taken from you, or impaired.

"Let the Pope, by means of his minions, numbering to-day one eighth of our entire population, hold the balance of power in the heat of party strife, and is there no danger? Let the accumulations of wealth, to the extent of millions, be at the uncontrolled disposal of a Jesuit priesthood, and is there no danger?

"Is there no danger to religious freedom when two thousand unnaturalized

priests, who are subject to the Pope, and who hate freedom by every consideration that binds them to their religion, have unrestricted control over the minds and consciences of two thousand congregations, moulding the opinions of every member at their will?

"Is there no danger from the forty monasteries and one hundred and forty convents, exempt from the public inspection, to which every other institution in this land is subject?

"Is there no danger, when in almost every house in the land, the youthful mind may be poisoned—the scions of the land bent and distorted by the votaries of the Romish faith?

"I do not say I believe that Popery will be successful in subverting our civil and religious freedom. But I believe that while we rejoice and give thanks for our high privileges, we should be watchful and prayerful. There is a great moral conflict to be fought in the world, between the disciples of a pure spirituality on the one side, and the votaries of formality and priestcraft, by whatever name it is called, on the other.

"Christ and the Church of the living God on the one side; Anti-Christ and the great Apostacy on the other. These divisions will compose the whole of society. We should be ready for the contest. We ask no aid from Government; certainly none from violence or persecution. But we demand equal terms; we demand that a foreign priesthood shall not add to their power, by the uncontrolled possession, in their hands, of the property of the people, and thus again subjugate them. We demand, that if they will encircle this land with a cordon of monasteries and convents — institutions which, with their high walls and avowed seclusion, are contrary to the spirit of our land, and contrary to the spirit of that Gospel which so fully descants on those relative duties which they destroy or pervert — institutions which were never thought of until the fourth century—that if they will have these, they shall be subject to the same public observation and inspection as are our colleges and seminaries.

"I believe the moral contest is not to be fought alone by the clergy, but, in a good degree, by the laity; and I hail the multitude of Sabbath-school teachers, tract-distributors, associations of Christian young men, as the most propitious omen for our country, and for the world.

"And above all, in conclusion, permit me to say, that if we would stem the torrent of superstition which threatens us, and preserve inviolate civil and religious liberty, we must, at every hazard, stand by the Bible—the open Bible, taught by God's spirit. It is our defense and our pride. From it springs every refinement, every generous emotion, and every substantial joy. Without it, we are undone, and grope our way in friendless orphanage to the gloomy grave.

"No; we will not part with it; it is the American's book; it came to us from our fathers; we will cherish it; we will clasp it to our hearts; we will multiply it; without note or comment or tradition it shall be found in the public-school, and in the hamlet, in the stately palace of the rich, and in the humble cottage. It shall pass as free as air; it shall not be pent up in this New World, but, as on angels' wings, we will send it to the haunts of tyranny. Priestcraft shall feel its power, and the Vatican tremble before it!"

ROMISH ROMANCINGS.

When the roaming traveller gets to the "Eternal City," his attention is distracted by its antiquities and iniquities, which are blended in nearly equal proportions. One while he is filled with astonishment at the won-

ders of Rome-*antique*, and anon with surprise at the marvels of Rome-*antic*. The old and the queer take turns in revolutionizing his feelings. And when what is ancient becomes at last quite familiar, the tales of crafty priests and credulous monks will continue to excite his amazement. We have heard of a Southern planter who was so potent in strong drink, that, in a few years, he swallowed ten thousand acres of land, with all their trees, crops, and buildings, and five hundred fat negroes besides! But even his function of swallowing could hardly get down all the romantic legends of the City of Priests. Of these we propose to give a taste or two.

THE HOLY PRINTS.

As you leave Rome by the St. Sebastian Gate, you come upon the famous Appian Way. This old road, paved with flags of blue-stone, is perfectly straight. For many miles it is lined continuously with ruins of magnificent tombs and mausoleums, many of them most admirable for their size and the solidity of the masonry, and once enriched with costly carvings in marble, and innumerable statues, and these intermingled with countless *columbarii*, so called from their resemblances to dove-cotes, where the ashes of multitudes still rest in their funeral urns. In the days of its glory, this road must have formed a most stupendous approach to imperial Rome; and even now, in its desolation and ruin, impresses the visitor most deeply with a sense of the power, and wealth, and splendor of this quondam mistress of the world.

On this road, at a short distance from the walls of Rome, stands a small structure, called the Domine-Quo-Vadis Church. The story goes, that St. Peter, finding the city getting too hot for him in the flame of persecution then raging, betook himself to flight, and having got as far as this spot, met his Master walking toward Rome, with a huge cross on his shoulder. The amazed disciple exclaimed: "*Quo Vadis Domine!*"—Lord, where are you going? The Saviour replied: "*Ad Romam crucifigi*," etc.—I am going to Rome, to be crucified afresh. Hereupon the repentant Peter, weeping bitterly for his cowardice, turned back, and submitted to his fate. Next day he was crucified, head downwards, on the Janiculum hill, beyond the Tiber, where they show you the hole in which his cross was planted, and a kind monk will give you a little dirt dug from the memorable hole. Take it, and do not laugh in his face, if you can help it.

But we must leave this tempting digression, and go back to the Appian Way. On the spot where the meeting is said to have taken place, the little old church is built. A section of the ancient paved road runs athwart it. Over this, on one of the side-walls, is a rude fresco of Peter asking the question, whence the church takes its more usual name. On the other wall opposite, our Lord is depicted as making his reproachful reply. On one of the flag-stones, midway between, they say that our Lord left the prints of his most holy feet. The veritable stone is preserved and exhibited in the basilica of Sebastianus, saint and martyr, a mile or two further on. But its place is occupied by an exact *fac-simile*, which is also much reverenced by the faithful. It is a little odd, that the original and the copy are both in white marble, whereas, all the

rest of the pavement on this road is of coarse blue flagging. But no matter. It is likely that the stone, thus singularly honored, was thereby changed miraculously into the nobler material.

There was never a grosser or more transparent hoax than these "holy prints." The foot-marks are perfectly parallel, side by side, the toes not at all turned out. No negro, on the Western Coast of Africa, has such coarse, splay "gizzard-feet" as it would have taken to make these impressions. Besides, they are ridiculously unanatomical. The toes are set on a straight line in the front of the foot, and not, as they should be, slanting to the axis of the foot. Moreover, the sinkage of the toes in the marble is not concave, but the imprint is flat on the bottom, the toes being merely indicated by slight ridges left on the stone. Finally, as you look at the original stone, in St. Sebastian's, as the red-nosed monk holds up to it, on a reed, the light of a taper, you see distinctly the marks of the bungling carver's chisel. Yet both the original and copy are greatly venerated, and the latter used to be protected by a strong iron grating, with an opening large enough to admit the head of the prostrate worshipper, so that, by kissing the sacred prints, he may get the benefit of sundry generous *indulgences* promised to the pious salutation.

That grating has been recently changed. The change was probably made in consequence of a rash attempt of the writer of this account. It was something of a joke, and though the joke is at his own expense, he will frankly relate it. It occurred to him last winter, that it would be a good idea to obtain a plaster-cast of those "holy prints," to exhibit as a droll curiosity on his return to America. Providing himself with a big lump of modelling-clay, wrapped in the folds of his travelling-shawl, he rode out to the place with a friend, choosing a dull and rather rainy day, when other visitors were likely to be few. He allowed the driver to pass the door of the church for a rod or two, so that he could neither leave his horses, nor look into the building to see what was going on. The ground was clear. The friend was posted at the door to give notice of any new comers. No time was lost. The operator proceeded at once to cram the clay into the awkward vestiges. He had scarcely begun, when the sentinel gave notice that two carriages were rapidly approaching from the city. The clay was carefully taken up; but, alas, many portions of it stuck to the stone, and the impression was imperfect. Again and again, the plastic clay was energetically kneaded into the pretended foot-prints, but each time the clay adhered in larger proportions. Presently, the sound of the coming carriage-wheels came so near, that the clay had to be scraped up with the fingers in a hurry, and, no sooner was it deposited in the shawl again, than the vehicles halted, and a party with coachmen and couriers came in. The strangers happened to be Americans, and good Protestants. But, as they looked upon the prints, and saw them well soiled, and daubed with fresh mud, they looked, in Yankee parlance, "mighty queer." Puzzled glances were exchanged, but nothing was said. In a few moments, the operator and his friend had resumed their carriage, and were riding along, convulsed "with laughter that holds both his sides," at the ludicrous result of their

experiment in the way of taking casts. The unlucky clay, which was to have furnished the mould for the cast in plaster, was thrown into a ruined *columbarium*. It seems that the experiment failed for want of a sheet of tissue-paper, which should first have been laid upon the stone, and which, yielding to the moist clay, would have prevented adhesion. On attempting the thing again, by another party, a few days later, it was found that the old grating had been removed, and another laid in its place, with bars so close as to render the attempt impracticable. If the experimenter had fallen into the hands of the police, it was his intention to have urged, in justification of his audacity, his love to the sculptor's art, and his desire to obtain the most perfect images of any portion of the human form! Possibly such a plea would be regarded as very admissible in such an *artistic* spot as Rome.

It may be added, that, in the memorial-church, built on purpose to commemorate this spurious miracle. this "lying wonder," the decorations are very poor and tawdry. The artificial flowers upon the altar had a very *withered* look, making their appearance extremely natural. But the most shocking thing there is a life-size image, in *papier maché*, of our Lord himself, in the garb of a Capuchin-friar, and sinking to the ground under the weight of his cross. The whole affair is abominably coarse and paltry, and badly decayed at that. It was with difficulty that we kept our hands from tearing in pieces this blasphemous caricature. It is even worse than the hideous daubs to be seen on the street-corners at Naples, always excepting that one which depicts our Lord on the cross, with his skin mostly flayed off, and hanging from him in broad strips.

ST. PETER'S PROFILE.

Akin to the romantic legend of the "Holy Prints," is the tale we are about to "unfold." Hard by the old Roman Forum stands the Mamertine Prison, built by Servius Tullius 550 years before Christ. It consists of an upper and a lower dungeon. The passage into the lower dungeon was formerly nothing but a hole in the middle of the floor of the upper room. It was in this dismal place that the stern Jugurtha was starved to death, and the conspirators, Lentulus and Cethegus were strangled by order of Cicero. The passage is now made by a stone stairway. As you go down you see in one of the large tufa blocks of which the side wall is built, a very rude resemblance of a human face in profile. It is carefully protected by an iron grating, and above is an inscription setting forth that as the blessed Apostle Peter was carried down those steps, one of the *sbirri* jammed his head against that stone, and he left the impression of his countenance there. If this be a true tale the visage of the Apostle must have been a very odd-looking thing; decidedly eccentric! His eye, in particular, must have protruded from the side of his head like a lobster's, and its size could not have been less than a hen's egg. But what is queerer still, in the part where the lips were countersunk, it is *convex* instead of concave, so that Peter's lips had no "pout" to them; but contrariwise, they were gouged out like gutters! A more clumsy fabrication than this bungling imposture can not be conceived. An ingenious plan has

been devised for obtaining an exact impression of this visage, notwithstanding the grate which protects it; and we may hope some day to see in this country a perfect copy of this amusing specimen of the "coarse arts."

Among other marvels in this celebrated prison, is a beautiful spring of water in the inferior dungeon, which, they tell us, first gushed up through the stony floor to accommodate St. Peter, when he had occasion to baptize his newly-converted jailer. To help you to "swallow the story" you may take a good drink of the miraculous liquor.

ST. CECILIA.

This young lady, virgin, saint, and martyr, and special protectress of sacred song, is said to have suffered for the faith she loved in the year of our Lord 220. Her nunnery is in the Trastevere, or that part of Rome beyond the Tiber, also called the Borgo. Attached to the nunnery is a church, erected in honor of her, and which has its cardinal. This church is worth seeing, for it is very old and very curious. In one of the anterior corners they show you an apartment of the house once inhabited by Cecilia. Here is a large caldron with rather narrow orifice, in which, as you are gravely told, her Pagan persecutors boiled her in oil for four-and-twenty hours. It seems, however, that no boiling could make her tender, for she was just as tough when they took her out as when she was put in. Upon that her tormentors, who could have had no bowels of their own, ripped her up, and deprived her of her entrails. The saint, being a great faster, had little use for these organs, and did not appear to miss them, so that she survived even this severe operation. The executioners, wearied out by her tenacity of life, at last amputated her head, whereupon she ceased her singing, and gave up the ghost. The tale, however, is told with variations in different legendary records.*

After listening to this edifying tale, you are taken to the highest altar of the church. Under this you behold a marble statue of the saint, lying at length with the face downwards. Over it is an inscription, purporting that in this spot, the body of the saint was found, long after her death, in perfect preservation, with the face turned to the ground, just as it is faithfully represented in that effigy. Who knows what effect the long boiling in oil may have had in the way of embalmment? Are not sardines preserved in some such way?

But presently you find yourself in a little chapel at the end of one of the aisles; and here you find a painting in fresco, with an inscription over it, stating that it had been removed to that spot from the portico of the church to preserve it from the influence of the weather. This piece in *fresco* is said to be above a thousand years old, which is not unlikely. On the picture itself is another inscription, showing that it represents the *invention*, or finding the body of the saint. Yet here they are exhuming her in a coffin with her face turned upwards in the natural manner! You may choose for yourself which to believe—the statue or the painting; but if you can believe them

* This elaborate homicide reminds us of the tragedy of a poor colored man, who was found dead in the Charles River, near Boston. The story goes that the coroner, who was a man of some whim, summoned a jury of African origin, who brought in a verdict, that the deceased came to his end by falling from the bridge, whereby he broke his neck; and lying in the water till he was drowned; and being left by the tide till he froze to death!

both your faith may be the more heroic and meritorious. "*Crede, quia impossibile!*"

THE BAMBINO OF ARA CŒLI.

Close by the site of the ancient Roman Capitol stands the Church of Ara Cœli, whose erection dates back some twelve hundred years. It is chiefly famous, however, for its *bambino*, a little doll eight or ten inches long, fashioned in rag-baby style, and done up like a miniature mummy. It represents the Holy Infant of Bethlehem. All the principal churches of Rome have one of these silly and impious toys, which lie in state upon the high altars, and receive great devotion at Christmas time. The *baldacchini* or altar-recesses are dressed up like a theatre-scene in resemblance of the stable at Bethlehem, and with figures large as life. It is a sight to sicken the soul, to see grave and dignified cardinals bearing about one of these dolls in grand and pompous processions, bowing down to them, burning incense to them, praying to them, and holding them up to the adoration of prostrate thousands. It is thus that the house of prayer is turned into a girl's baby-house; and the worship of the Most High degenerates into children's play. So much is this puerile and abominable religion thought of at Rome, that there is a convent there expressly devoted to it, and called the Bambin-Gesu Nunnery.

But the "Bam" at the Ara Cœli Church is the chief of the tribe. He is a famous worker of miraculous cures, and has been greatly enriched by his grateful patients and their votive offerings. He is a perfect blaze of diamonds, flashing from head to feet. When quacks and doctors all have failed, this Bam is sent for. His attendant priests carry him in his splendid coach to the sick man's house, lay him on the patient's pillow, and offer him the appointed supplications. If the patient recovers, Dr. Bam gets the honor and glory of the cure; if the patient dies, why, his time is come, and there is no help for it!

An old monk there, after our pocket had been picked by one of the kneeling worshippers, told this story with a perfectly serious look, as if he both believed it himself, and expected his hearers to believe it. He said that a wealthy lady from France, finding herself very sick, sent for this blessed Bambino, and was wonderfully helped by it. She begged that it might be left with her for a week to perfect her cure; and she offered so large a sum of money for the privilege, that its priestly guardians reluctantly consented. In this time she had another bambino made, resembling it so closely, that when the priests came at the appointed time, they did not perceive the deception; but took away the false imago and placed it on the altar with the customary solemnities. At dead of night the church-bells began to ring in the most furious manner. The poor monks, frightened out of their wits, tumbled out of bed, and came running to see what was the matter. And lo, and behold! the real Bambino, having kicked his supposititious rival out of the way, and resumed the place that belonged to him, had taken this mode to apprize his unwary keepers of his return.

Such are "the profane and old wives' fables" with which "the mother of abominations" beguiles her credulous children. Yet nothing is more common than to hear persons, even in the

lower walks of life, as they recite these legends, saying, "I am a Catholic; but you must not think I believe all the idle tales the priests tell us."

FOREIGN FIELD.

FRANCE.

We have read with great pleasure the elegantly-written "Tenth Report of the Central Protestant Society of Evangelization," in France. This Society is sustained chiefly by members of the Reformed Church. This is the old Church of the Reformation, whose destruction was so earnestly sought by the tyrannical and persecuting house of Guise, and more especially by the *grand* Louis XIV. Its scattered members, forced in multitudes to flee from their country, though that very flight was made a crime, gave a powerful impulse to manufactures and commerce in England and Holland, and to colonization in America. It is a curious circumstance, that there is, in the city of London, a beautiful French church, built and supported by endowments given by Edward VI., for the benefit of the Huguenot refugees and their children; and the pastor of this church, though a Presbyterian, annually preaches in the pulpit of St. Mary's at Oxford. This anomaly is a relic of the early times of the Church of England, when, in principle and practice, she fraternized with the Presbyterial churches of the continent.

The Reformed churches in France are now recognized and supported by the state, just as the Romanist churches are, though less of favor is shown to them in other respects. This has been the case ever since the days of Napoleon I. Like all other state-paid churches, it has deteriorated sadly as to orthodoxy and spirituality, in consequence of the corrupting influence of this unscriptural union between the secular and religious establishments. Such union in its nature tends to injure the Church, without benefiting the State. Nevertheless, it is clung to with stiff tenacity in Europe; the churches not having sufficient faith in the "voluntary principle," or self-sustaining power of the Gospel, and the states being unwilling to relinquish that moral control which they hold over the churches by paying their expenses, and that moral support which the governments are supposed to gain from this dependence upon them. A few years ago, the Reformed churches of France were very far gone into Unitarian defections, and their condition seemed quite hopeless. But, notwithstanding the depressing effects of an union with a state not in religious sympathy with it, omitting to speak of other causes of declension, there has been a strong and steady reviving of the grace of the Gospel among these Reformed churches. Last year, this reviving had made such progress, by the grace of God, that convincing proof was given, in Paris and elsewhere in the Empire, that the scale has fairly and decidedly turned in favor of the evangelical cause. This was made manifest by the election

and confirmation of an orthodox professor in the Theological College, in the face of the most strenuous efforts of the rationalistic party. There is much yet to be done to secure and complete the triumphant ascendency of the truth as it is in Jesus. But we have faith in God, to believe that it will be done. One of the best evidences that it will be done, and that spiritual life is really revived, and is spreading in this branch of the Church of God, is to be found in the Report before us. It "reports progress"—progress every way. All that seems to be really wanting is a mighty outpouring of the spirit of God upon the Protestant youth of France, to sanctify them for the elf-denying work of the Gospel-ministry, in that very Papal and more infidel country. Some of the interesting facts in this Report, we shall endeavor to collect for our next number.

The Lutheran Church, or as it is more often called, the Church of the Augsburg Confession, is nearly as numerous as the Reformed. It is also state-paid, and, as we suppose, in a condition very similar to that of the Reformed. It exists chiefly in the north-eastern part of France, in the provinces annexed by Louis XIV. It has never been persecuted, its rights having been protected by the treaty of annexation.

The Protestant churches in France, which are on the same platform with the Reformed as to doctrine and discipline, *but are separated from them in the matter of independence of the state*, form a very active body for the purposes of evangelization. It is on them, that the weight of the recent prosecutions and persecutions, of which so much has been said, but which, it is hoped, are now nearly or quite at an end, have principally fallen. Notwithstanding their decided differences on the important and practical question of state-support, great harmony and good feeling exists between them in their endeavors to spread the Gospel in France. Both of them derive a considerable portion of their receipts for this purpose, from America, and the American and Foreign Christian Union is happy to subsidize them both, as it also does the Committees of Evangelization at Lyons and at Geneva, whose resources are almost entirely expended upon France. The receipts of the Central Society last year, were over 102,000 francs, and those of the Evangelical (or Free Church) Society, exceeded 175,000 francs.

At the Annual Meeting of the Central Society, held in the Church of the Oratoire, at Paris, April 18th, 1856, the American and Foreign Christian Union was represented by Rev. Dr. McClure, its Secretary for the Foreign Correspondence. We translate from the Report the following abstract of his address, which was made through an interpreter, as he was unwilling to afflict the ears of his French brethren with his imperfect pronunciation:

"Dr. McClure, from New-York, regretted that he was obliged to express himself in an 'unknown tongue;' but even this necessity was not without its advantages. It affords a trait of resemblance to what used to be seen in the primitive Church, in the day of its *charisms*, or miraculous gifts of the Spirit, when 'to one was given divers kinds of tongues, and to another the interpretation of tongues;' and when the Apostle gave direction, that, 'if any man speak in an unknown tongue, let one interpret.' He hoped they would not despise a speech,

in which indeed there was nothing supernatural, except that it took two whole men to make it! Besides, this mixture of languages may serve to show that Christ died for men 'out of every nation, and people, and kindred, and *tongue* under heaven;' and, also, that however we may differ in our vernaculars, we belong, not to that Church which, by a singular contradiction in terms, calls itself Roman-Catholic, (that is to say, Particular-General,) but to that grand Christian-Catholic Church, composed of all who believe in free salvation, and rely only upon Jesus Christ and his imperishable word.

"This word inspires such terror in the Church of the Pope, that, at Rome, as the speaker had positively learned on the spot, the friends of a deceased Protestant might not carve upon his tombstone a text from the Bible, without a formal authorization from the College of Cardinals, after due examination by a Committee of their body. And if they so dread a single text from the Bible, repeated, as we may say, by the lips of the dead, how must they dread the whole book? He mentioned other events, such as the wholesale burning, at Rome, of Bibles, which had been printed there by order of the Triumvirs, during the Revolution of 1848, and which were publicly consigned to the flames as soon as the Pontifical government was *canonically* restored by the French artillery. When this was done, his Eminence the Cardinal-Vicarius, next in power to the Pope, a sort of Vice-Pope, told the trembling printer, that he had done more harm by publishing that book, than all that the Democrats had done! The dread that Rome shows at the sight of a Bible teaches us that it is the most potent weapon to wield against her, and that she feels its blows to be more fatal than those of any other. There is no weapon God is more ready to bless than *the sword of the Spirit*. It is our wisdom, therefore, to make all possible use of it, and to spread this powerful word, and teach men to love it. It is the surest means of combating victoriously all the enemies of our Lord.

"The speaker is one of the Secretaries of the American and Foreign Christian Union, which gladly comes up to the help of the Central Society. The churches of America have strong reasons for loving the Protestant churches of France. There is the remembrance of those ancient refugees, who sought in America a hospitality which was never refused them, and which they well repaid. And the Americans, many of them, have an opinion, that if the French have made *the worst sort of infidels*, they may also, by the grace of God, make *the best kind of Christians*, and the most active agents for the propagation of the faith in Jesus. If this empire should some day open wide its eyes to the light of the Gospel, it would fill, in the field of evangelization, the same place it has occupied in the field of civilization. The speaker had lately spent a day in Geneva; and, under the vaulted roof of St. Peter's, which used to resound with the mighty voice of the Frenchman, John Calvin, he felt in his soul the deep desire to see men rise up in France, filled with the same spirit, and devoting themselves, like the great Reformer, to the triumph of the truth. Oh! yes, if France were to become Christian, on the Gospel-plan, how soon would the nations be given to Christ? Christ would be crowned emperor of the world, and there would be seen floating in every place the flag of 'liberty, equality, and fraternity,' in the most spiritual sense, the most divine and only practicable sense, of those grand words."

The President, the Rev. Pastor Guillaume Monod, who also acted as interpreter, responded to this address, in a warm and lively manner, charging the speaker to bear to the Christians of America the thanks of the Society, and the assurance of its deep Christian sympathy.

HAITI.

Our indefatigable missionary in this beautiful island sends us frequent communications, which indicate, first, a semi-barbarous state of society, under a most ferocious military despotism, and a horribly corrupt section of the Romish priesthood. Secondly, a vehement opposition to the truth, even to the shedding of the blood of martyrs by military executions. Thirdly, that still the truth gains ground, and converts are made, whose zeal and constancy do honor to their religion, and give glory to God. The holy sacraments have to be administered at dead of night; and the ordinary worship of God is attended with much peril.

At Don-don, the first sphere of our missionary's labor, a great and good work has been done. A church is gathered there containing some of the principal people of the vicinity. For a long time no Popish priest has been able to live there, or has hardly dared to visit the place. The church is left under the charge of a young man, one of its members, who bids fair to become an able minister of the word of God, and under whose labors it grows and prospers in spite of many difficulties.

Our missionary removed a few months since to Cape Haïtien, where his exertions seem to be crowned with a manifest divine blessing. He writes under date of July 1st, that at length the work of the Saviour has indeed begun at this place, that is to say, in its outward manifestations. Two Sundays ago, he baptized seven persons in a river about a mile and a half from the city. There were four men and three women. The number of candidates was at least double that number; but they could not all be ready. The others will be baptized soon, a part, or the whole, as the case may require. Of the persons baptized, one is a gentleman of that place of much respectability, holding a public employment, but not rich. His wife is also converted, and would have been received into the church at the same time, but for illness. She is an excellent woman, although *before* their conversion, like so many others in this land, they were not living in wedlock. They have had several children. Two others are intelligent young blacks of good families. The females admitted are very interesting characters. After the baptisms, the Lord's Supper was celebrated with most solemn and joyful effect, at the residence of the missionary. After the next baptism, a new church is to be organized at Cape Haïtien. The zeal and devotion of Lady D., at Don-don, is nothing less than *primitive*. She is ready at all times to die, or to go to prison, or suffer loss and damage for Jesus' sake. Her two daughters are every way worthy of her, as also is her son-in-law. There are two young men, who give fair promise of becoming able ministers of the Gospel. Our missionary belongs to the Baptist denomination, and if our Baptist brethren would furnish us with the means, we would gladly extend his means of usefulness among those African colonists in that "tropic isle."

PROGRESS OF PROTESTANTISM AT DUBLIN.

This progress begins to be acknowledged by the Romanists themselves. In our last number we stated that Archbishop Cullen has been forced to get up a General Committee to arrest, if they can, this progress of the truth. A writer belonging to his Church has lately published in the *Freeman*, a

thorough-going Popish journal, two articles complaining bitterly of the apathy of his co-religionists in the presence of Protestant proselytism, which brightens its ranks, and carries away so great a number of the young. This apathy, according to him, can only be explained by the fact that the extent of the evil is not known. As a remedy he invites the zealous Catholics to accompany him to all the Sunday and week-day schools which the Protestant *converters* have founded in Dublin. He has visited them all himself, and in one he found four hundred Roman Catholics; in another, two hundred; in a third, five hundred; and in a fourth, the largest of all, seven hundred; and so on. In summing up, he says that he knows of *eighteen* institutions founded in that city with the impious design of destroying the faith and morals of the poor Catholics, [Romans.] Who can tell how many souls succumb to their influence? He believes in his conscience that he is below the truth in fixing the number at five thousand, at least, every year. Moreover, these eighteen establishments, to all appearance, make up but a third or fourth part of the entire organization formed for the same purpose. God only knows how many of these five thousand become open apostates. They are scattered in all directions, sent to England or to distant parts of the country, taught in normal schools to become teachers, male and female, Bible-readers, or well placed as clerks, domestics, or apprentices in Protestant families. Many of them this writer has seen who were like demoniacs, so great was their hatred of the religion they had abandoned. He says he has before him the names of many natives of Dublin, who have apostatized, and of a multitude of others who are in the way to do the same thing in consequence of these schools.

He says that his Church in Ireland is passing through a perilous crisis; and that if the confidence of his friends is a good thing in ordinary times, it is very much out of place at present. He feels that the foe has forced their entrenchments, and that the brave Celtic champions, who for three hundred years have fought in the front ranks, are now routed. And we, he exclaims, we are still holding stupid councils of war in the interior of the camp, while the proselytizers are all around!

This language of an adversary, speaking of what his own eyes have seen, proves better than all the reports of the Protestants themselves, the success which God has granted in Ireland to the messengers of his word. What evangelical Christian does not rejoice at the spread of Christ's kingdom, and of eternal truth?

The Protestant Bishop of Tuam has confirmed 376 persons last year, of whom 305 were formerly Catholics. Twenty years ago they could scarcely find twenty Protestants in the isle of Achill. Now more than 1200 persons attend our worship, independently of those who receive at their houses the Bible-readers. Two nephews of the curate go to the Protestant school, and are gaining a knowledge of the truth.

A Conversion in Hungary.—Professor Bartos, formerly a Catholic and a member of the order of Piarists, has just joined the Reformed Church of Kakos-Esaba, near Pesth. It is to be hoped that the members of his order will not attempt to subject him to the barbarous treatment that the Brothers of Mercy not long since inflicted, at Prague, on John Evangelist Borzinsky. —*Protestantische Kirchenzeitung.*

HOME FIELD.

AN IMPRESSIVE SCENE.

ARE ROMAN CATHOLICS ACCESSIBLE?

THE opinion is far too general among the members of the evangelical churches of the land, that the Romish portion of our population, who have sought and found a home with us, are utterly inaccessible to efforts for their evangelization, and hence they discountenance, or at least discourage attempting any thing of the kind.

It is undeniable that the system under which the masses have been trained, and in whose grasp so large a number of them are still held, is a *peculiar* one, one of great complicity, of inexhaustible resources, and of almost unlimited power over the minds of the poor devotees thereof. But no one who has attentively read his Bible has failed to perceive that its teachings are clear as to the final overthrow of this system, and the prevalence of the reign of Christ throughout the earth.

As the age of miracles is past, and as it is through *human* instrumentalities that God has pleased himself to save those who believe, *these* MUST *in some way become* accessible to such instrumentalities, or remain unsaved. And if they are to become so *some time*, why may not the present be the period?

The providences of God, alike with his word, most signally rebuke this spirit of unbelief. Late occurrences in Spain, France, and Italy, and the States composing the southern part of our own hemisphere, sustain this position. The attentive reader of the pages of our magazine, especially its foreign department, may easily recall evidences of the fact asserted, and in no meagre numbers.

But nowhere, perhaps, is this accessibility more palpable than in our own land.

This communication is elicited by a case which practically illustrates the thing in hand, and which I imagine to be worthy a place in our magazine, and I forward it with the hope that it may carry conviction to the mind of some unbeliever, that he has been in error on the subject, and also that the field in which the American and Foreign Christian Union is engaged, so far from being a hopeless, is indeed a most promising one.

The Sabbath-schools of the portion of country from which I write, have been accustomed for several years to celebrate in some appropriate manner each recurring anniversary of our national independence. The modes of these celebrations have been quite multiform: walks, rides, excursions upon steamboats or railroads, pic-nics, with their usual accompaniments of edibles, feats of exercise and agility, songs, speeches, etc., all have been resorted to upon these festive occasions.

Especially were these true of the late Fourth of July festivity. From all that I have read and observed, I believe that no previous occasion of the kind was so generally observed as this, or with more enthusiasm. In all our cities and villages, at the earliest hours of the day, groups of children, attended by parents and guardians, were seen wending their way to some selected and common place of rendezvous, making the streets and roads lively with their numbers, smiles, and merry chatter, inspiring similar feelings in every passer-by or looker-on.

It is known to all the readers of this magazine that one of the principal instrumentalities adopted by our Society in its work, is the *Sabbath-school*. Hundreds of these now exist throughout our land, into which have been gathered thousands of the children of the emigrant and stranger.

Amid the very general gathering of Sabbath-school children and youth, on the late national festival day, the mission-

aries connected with our work in the West, very generally felt it would be well to participate; and, so far as I have been able to obtain the information, there was a general and most enthusiastic "*turn-out*" of *our schools*. I will speak of but one of them, however, and of that because it was a very impressive and cheering spectacle, and it shows that much can be done for these deluded ones and their children, by missions among them.

In one of the cities, where we have a mission of a very successful character among the IRISH population, and a very large Sabbath-school in connection therewith, an invitation was extended to the missionary by the other Sabbath-schools, to unite with them in an excursion by the railroad to the "Fair Grounds," four miles from the city. The invitation being accepted, notice was given previously to the children to meet early on the morning of the Fourth of July, at the Mission-House. Upon the arrival of the day, and long in advance of the hour of meeting, little groups began to assemble, and when the hour had arrived, *one hundred and forty* children with *sixty* adults, the parents of the little ones, being formed into a procession, each wearing a badge upon some conspicuous place on their apparel, with an open Bible described thereupon, one of which I inclose herein, commenced their line of march, the missionary taking his place at the head of the males, and his estimable and devoted companion at the head of the females, to the railroad depot. There, by the munificence of the President of the road and two other benevolent gentlemen, *two cars* had been specially provided for them, into which they merrily gathered themselves, and soon were off, under the lead of the iron horse, to the place of convocation and enjoyment. There the day was spent, the hours passing rapidly, and after being regaled with a great variety of edibles, and enjoying themselves to their great delight for several hours, and listening to the address of a distinguished friend of the children of the land, they again entered the cars, and soon were at their homes, recounting with childish haste and glee, to parents and friends, the incidents of their *first Fourth of July*—a day never to be forgotten by them; a day when their hearts were impressed as never before, with the blessings of civil freedom, and the kindness and benevolence of Protestant friends, as well as with the difference between *Ireland at home and Ireland in America*, impressions never to be effaced, I trust, while life shall last to them. As the annniversary occurred on Friday, a day to Roman Catholics often of self-denial in that they are directed to abstemiousness in diet (yet there was no abstinence) upon this occasion. Some zealots took occasion to find fault; but one woman, when remonstrated with, was heard to say, "*Well, sure, we could not help, at all, at all, the Fourth of July coming on a Friday.*"

But, enough. This is but a *little* incident, attesting the accessibility of Roman Catholics to kindly Christian efforts; but it is one. W. D. R.

THE reports received from the missionaries in the Home Field, during the past month, are quite encouraging. More than ordinary efforts have been made of late, on the part of the Romish priests, to separate Romanists and their children from Protestant institutions, and influences, but they have not been entirely successful.

The laity, in many places, are beginning to understand, and to dare to assert their rights, and to enjoy their privileges, and, consequently, very many Roman Catholic adults and their children listen to the instructions of our missionaries, and attend evangelical churches, and Sabbath-schools.

The good work in which we are engaged is certainly and steadily progressing, in the land, notwithstanding the resistance made to it by the Papal

hierarchy, and interested and bigoted partisans. We trust, therefore, that all Christian people who read the history of the labors of the Board and of their missionaries will not cease to give thanks to Almighty God, for the tokens of his favor thus vouchsafed to them, and to pray that the light of divine truth may soon shine with saving efficacy upon all the followers of "the Man of Sin."

THE WORK IN CINCINNATI.

The Rev. Mr. Winnes, who is stationed at Cincinnati, Ohio, among the Germans, is much encouraged in his labors. Besides the ordinary service held in the houses which are opened to him, he has recently engaged in preaching on Sabbath-days, (at an hour not to interfere with the Church exercises,) in the market-place, where many hundreds of his countrymen assemble for social intercourse or recreation. He is generally heard very attentively, and with good results.

In a late report he says:

"My work, in my mission, by the blessing of the Lord, still goes forward. During this month, I have not felt very well, but my services have been kept up as at other times. I have preached twice, every Sabbath, and attended both of my Sabbath-Schools. The removal last Spring nearly broke them down, but they are now coming up again. The one in Clinton-street is doing very well, for these hard times. In the other we had *sixty-five* children in attendance last Sabbath. The Bible-class, which meets at my own house, is well attended. Last Tuesday evening there were present *eighteen* grown persons. The Saturday-evening prayer-meeting, and the Sabbath services, are very well attended for the summer-season.

"Last Sabbath, I preached in the market-place to an audience consisting of, perhaps, about *five hundred* persons. They were very still, and listened attentively, and, on many a deep impression seemed to be made.

"During the month just closed, the first harvest from my field has been gathered into the kingdom of God above. It consisted of a young man, a member of my congregation, about twenty-six years old. He was filled with love to the Lord Jesus Christ his Redeemer. He died in peace.

"In my family-visits among the Romanists, I have experienced many joyful hours. I have made one hundred and ten visits, notwithstanding the excessive heat. I have used much time in visiting the sick. I have given away *four* New-Testaments, and *one* Bible, and distributed upwards of *one hundred* tracts."

THE GOSPEL TRIUMPHING OVER ROMANISM.

The Rev. Mr. McDevitt, who is stationed in Louisville, Kentucky, and labors among the Irish Romanists, is still encouraged. We take the following extracts from one of his late reports:

"I was called, a few days ago, to the sick-bed of one who once was a bigoted believer in the 'Man of Sin.' I asked him, why he did not send for Father ——. 'Oh!' said he, 'you surely have a better opinion of me than that implies.'

"'Besides,' said he, 'I have learned from the Bible you gave me, and from the good lady who teaches us on Sunday in your school, that these priests have no power, and that God alone, through his blessed Son, can forgive me my sins.'

"I read for him the fourteenth chapter of the Gospel by John, after which I prayed with him, and others who were present, and then left him rejoicing in God his Saviour. . . . .

"There is added to our number one new family, since my last report, who

have ceased going to the Romish Church. They are now seeking the way to be saved. The husband is carefully studying his Bible, and gives credible evidence of sincere repentance, as does also his wife.

"I have now with me a very intelligent young Romanist, aged about twenty-five years, but with whom I have been acquainted but a short time. He comes every Sunday very regularly, and remains after the service is over, to get a lesson in the Bible. He first heard of us by a Romish priest who was abusing us. Thus the enemy often defeats himself.

"The Lord is blessing us amidst great persecution; evidently the greater, from our success.

"I have distributed six Bibles and five Testaments during the month; lent four books on Romanism, distributed about five hundred pages of tracts, and visited over *three hundred* families.

"I have prayed beside the sick-bed of fourteen individuals, (*three* of whom have died,) and directed them to lay hold on 'the only hope set before them,' Jesus Christ, their only mediator and advocate.

"While I write, there is a little girl at my window, desiring me to visit her sick mother.

"Our work, in every department of it, is prospering, and we hope it will continue to prosper."

ROMISH HOSTILITY TO EVANGELICAL LABORS.

Mr. M. Young, who labors in this city among the Irish Romanists, in a late report in which he records many encouraging facts, also says:

"I have visited, in connection with Mr. ——— and ———, on account of our Sabbath-school, over 2000 families, and received a great many promises.

"In one place, on asking for children to attend the Sunday-school, a Papist came out as with the fury of a demon, and cursed us and our school, and threatened to prevent any children from coming to it. And indeed the threat was to a large extent performed by frightening away some children who were disposed to come.

"In another house where I went to look for children and invite them to attend the school, I was asked whether the school was a Roman Catholic one. I replied that it was a mission-school, where the Bible and the Bible alone was taught. The reply immediately was: 'We will not send our children to any such school.'

"While I was distributing tracts in my district a number of children gathered around me, and while I was inviting them to our school, a faithful son of 'holy Mother Church,' who was passing, stopped to inquire what I was doing; and when informed, his countenance changed in a moment, and he swore that if I would come a step farther that way, he would break my bones; but I continued talking to the children, and finally left without harm. 'If God be for us, who can be against us?'

"During the past month I have visited 528 families, and distributed 2278 pages of tracts. I have read the Scriptures with 13 families, and been allowed to pray with 10 families. In the Sabbath-school which has recently been opened, there are 58 children. I have attended that school twice each Sunday. Three persons have been induced to attend church. I have given 2 Testaments and 1 Bible to Roman Catholics, and held 2 prayer-meetings."

Few who are not conversant with our work and with the spirit of Romanism and its deep hostility to evangelical religion can appreciate the trials of our missionaries. They need much of heavenly wisdom and of the graces of the Spirit, and we beg for them the prayers of all Christian people.

THE WORK IN ALBANY, N. Y.

The Rev. H. L. Calder, who labors among the Irish Romanists in the city of Albany, in this State, writes:

"In my labors of last month, visiting, distributing tracts, conversing, preaching and praying among the Romanists at the Almshouse, Hospital, and other places, I have received many tokens of the goodness of God in blessing me in my work, particularly at the Almshouse, where the greater part are Romanists. The young have had so much divine truth, impressed upon their minds, that it will, I trust, not only be the means of saving them from the errors of Popery; but of bringing them out bright Christians.

"There is a spirit of religious inquiry springing up among the Romanists here, as well as in other places, that all the powers of the priesthood will not be able to put down. Their anathemas, which are now sounded almost daily, will soon pass by unheeded. But their people here in general are deplorably ignorant, and they are allowing their children to grow up in the same way. They know little or nothing of the Scriptures; therefore it is very hard to make any impression upon them.

"At the last monthly meeting of the Ladies' Protestant Society, after giving to them an outline of my work and prospects generally, I requested them to aid me to get up schools for the poor. They kindly responded to my wish, and promised to make an effort as soon as the hot season is over.

"There are thousands of children in this city, that are either wholly or partially neglected as to *religious* education. If permitted to continue so, the place will soon be overrun with immorality and crime of every description.

"I am well aware that the Romish priests will oppose us. A few days ago, I conversed with a Romanist who told me that the priest had threatened to excommunicate him and his wife, because their children go to a Protestant place of worship, and they will not force them to do otherwise. Happily for the man, he can read, and in all my interviews with him I have directed his mind to the word of God. He seems an earnest inquirer after truth. Another, with whom I have conversed, has renounced all of Romanism but the name. He talks nothing about the worship of saints, but converses freely about Christ and the salvation of his soul. There are many others with whom I have come in contact, and with whom I have conversed freely on the subject of religion. I hope and trust that the Lord will bless the efforts made, and cause the seed thus sown to spring up and produce an abundant harvest.

"Upon the whole our cause here, which is the cause of Christ, is progressing. We have the hearty prayers of many of God's people offered up fervently for our prosperity, and I hope and believe they will as heartily aid with their means, this and every other good work within their reach.

"I have in the month made 294 domiciliary visits, distributed 404 tracts, preached 12 times, held 12 social religious meetings, visited the sick 24 times, visited and conducted Sabbath-schools 4 times, gathered 8 children into Sabbath-schools, induced 11 persons to attend public worship, read the Scriptures and prayed (in visits) 9 times, given pecuniary aid 4 times, and attended one funeral."

A LAYMAN'S VIEWS.

In the midst of our labors to promote the interests of evangelical religion in the field assigned to us to cultivate, and when oppressed by the nameless trials incident to our work, it is refreshing to receive the testimony of approbation from Christian brethren.

We are frequently thus refreshed by ecclesiastical bodies, and encouraged to go forward with increased energy. But the spontaneous expression of intelligent individuals from different parts of the nation which we are receiving from time to time, also encourages us, and gives us the assurance that our cause

is gaining a deep hold upon the affections of our citizens generally, and that our efforts are approved by those whose approbation is a strong guarantee of the ultimate success of our cause.

As a specimen of these communications we submit the following which we have recently received, suppressing for obvious reasons, the name of the writer:

"WASHINGTON CITY, ——, 1856.

"EDWARD VERNON, ESQ., *Assist. Treasurer Am. and For. Christian Union.*

"DEAR SIR: Inclosed is a draft for five dollars from the Bank of Metropolis, on the Bank of Commerce, in payment of my subscription to the *American and Foreign Christian Union*, from 1st January, 1856, to 1st January, 1861, five years.

"You will receive this in proof that I continue very much gratified at the tone and temper, and signal ability of that periodical, and the management of the affairs of the Society.

"I can write but very briefly, being extremely busy to-day; but among other things I may mention that I have highly appreciated Mr. Zastera's sermons, the editorials generally of the *Union*, exposing the character and designs of Romanism, and that I am peculiarly gratified with the mild yet frank and firm manner in which Mr. Leo discharges his duties as a missionary to Romanists.

"I do not mean to disparage others by this remark; for your missionaries in general appear to be faithful and able men, 'men of the beatitudes,' such as the Hindoos desired Swartz to send them.

"I should make an omission ungrateful to my feelings if I did not commend very highly the letters and labors of Miss Rankin, in Texas. Truly yours,

"——."

NEW PUBLICATIONS.

PARTICULAR PROVIDENCE, IN DISTINCTION FROM GENERAL, NECESSARY TO THE FULFILLMENT OF THE PURPOSES AND PROMISES OF GOD. Illustrated by a Course of Lectures on the *History of Joseph*. By WILLIAM R. GORDON, D.D., Pastor of the Reformed Dutch Church, in Seventh avenue, New-York. Second Edition. New-York: R. & R. BRINKERHOFF, 103 Fulton street. 1856. Pp. 492, 12mo. Dr. Gordon is a man of such original turn of mind, and expresses himself so forcibly, that we can not adopt all his opinions or phrases without some qualification; as, for instance, where he asserts that Joseph was worshipped by the grateful Egyptians, as a deified man, under the image of the bullock Apis, and that the barber's trade is falling into disrepute in New-York! These things may be so, but we can not say for certain. What we do know, however, is, that this volume is not only a most interesting and instructive course of lectures to the young, but a full vindication of that grand and most consoling doctrine of a Particular Providence, as the same is indicated in the scriptural narrative of Joseph. The style of this volume is uncommonly brisk and exhilarating.

HISTORY AND CHARACTERISTICS OF THE REFORMED PROTESTANT DUTCH CHURCH. By DAVID D. DEMAREST, Pastor of the Reformed Protestant Dutch Church of Hudson, N.Y. New-York: Board of Publication of the Reformed Protestant Dutch Church, 337 Broadway. 1856. Pp. 221, 12mo. Most of the churches of Europe have their branches in America, the emigrants from the Old World preferring to continue in organizations which were the objects of their early attachment. This is one cause of the great variety of sects in our country, many of which differ from each other in little more than the names they inherit. The Dutch Church in America has some peculiarities, and a history not very generally known out of its communion, but by which its members are strongly bound to it. It is a curious phenomenon, that while the mother-church, in Holland, among a marvellously conservative people, and under the conservative influence of monarchical institutions, and the union of Church and State, has almost wholly lapsed into Unitarianism; the affiliated Church, left to itself in democratic America, still firmly adheres to the ancient doctrinal standards. This is one instance of what we have often had occasion to mention, namely, that democratic America is, in some things, far more conservative than Europe,

with all her traditions and veneration for the past. It is this ultra-conservatism of a democracy satisfied with its own supremacy, which so greatly enhances the difficulty of effecting any organic change in our social condition. Mr. Demarest has furnished a most valuable and profitable book, which it will do any body good to read. It is also enriched with excellent "Introductory Remarks," by the venerable and beloved Dr. Thomas De Witt.

MEMOIRS OF THE REV. JOHN HENRY LIVINGSTON, D.D., First Professor of Theology in the Reformed Protestant Dutch Church in North-America. By the late Rev. ALEXANDER GUNN, D.D., Pastor of the Reformed Protestant Dutch Church, in Bloomingdale, New-York. *A New Edition:* corrected and condensed, with the addition of some new matter. New-York: Board of Publication of the Reformed Protestant Dutch Church, 337 Broadway. 1856. Pp. 405, 12mo. A noble biography of a noble man. We rejoice to see it issued in this form. Its original value is greatly enhanced by the elaborate and judicious improvements introduced by the editor of the edition before us, Rev. TALBOT W. CHAMBERS, D.D., one of Dr. Livingston's successors in the ministry of the Collegiate Churches of this city. The volume contains an ample fund of information, imparted in a clear and animated strain of narrative and remark. In the issue of this work, and that of Mr. Demarest, the Dutch Board of Publication has demonstrated that it had a work to do, and a good one. While its work is so well done, it will be fully entitled to keep its place among other denominational Boards of the same kind.

PRECES ECCLESIASTICÆ. THE FORMS OF PUBLIC DEVOTION, INSTITUTED BY CALVIN, JOHN KNOX, MARTIN BUCER, MICRONIUS, AND OTHER PRESBYTERIAN DIVINES. Adopted and used in various branches of the Presbyterian Church. Newly collected and collated. New-York: CHARLES SCRIBNER, 145 Nassau street. 1856. Pp. 112, 8vo. This collection of the ancient Presbyterian liturgies, some of them still extensively in use, is anonymous and unpublished; its compiler having got it out for gratuitous circulation. It must be very interesting to all persons who feel deeply on the subject of forms of prayer for public worship, whether for their use or against it. The history of this subject is extremely curious, but this is not the place for it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1856.

NEW-HAMPSHIRE.

Rindge. Mrs. Cynthia H. Brown, bequest by Mary Jones, Ex., ... $123 55
Keene. Danl. Adams, in part to make Daniel E. Adams a L. M., ... 15 00
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Concord, South. " " 18 58
West-Concord. A few friends, ... 6 00
Sanbornton Bridge. Cong. Ch., in full, to make Rev. Corbin Curtice a L. M., ... 10 00

VERMONT.

Waterford. Simeon Dodge, ... 1 00

MASSACHUSETTS.

Northampton. Gen. Benev. Society, 1st Cong. Ch., per J. K. Williston, Treas., ... 25 00
Amherst. 2d Cong. Ch. Sab. School, ... 5 00
Shelburn. 1st Cong. Ch., bal. which makes Dea. Albert Peck L. M. in full, ... 1 25
Conway. 1st Cong. Ch. and Society, ... 60 52
Buckland. Cong. Ch. and Society, Miss Lucy Elizabeth Trow L. M., ... 32 03
Wrentham. 1st Cong. Ch., ... 20 00
Reading. Bethesda Church, Mrs. W. H. Beecher, 5th instal. for L. M. for Miss Agnes Edes, $5; others, $20, ... 25 00
Gardner. Rev. A. Stowell, ... 2 00
Lowell. 1st Cong. Ch., ... 18 00
" John-st. Ch., to make Geo. Stevens, Esq., a L. M., ... 34 25
" High-st. Ch., ... 15 75
Dorchester. Mrs. Dr. Woods, in full L. M., ... 10 00
Holliston. Cong. Ch., ... 46 00
Wayland. Evan. Cong. Ch., ... 7 00

RHODE ISLAND.

Providence. 3d Bapt. Ch., ... 16 76
" Mathewson-st. Meth. Ch., ... 15 24

CONNECTICUT.

Waterbury. 1st Cong. Society, ... 43 47
New-Haven. 2d instal. of John B. Barnard, bequest per N. A. Bacon, Trustee, ... 2000 00
Torringford. Cong. Ch. and Society, per Rev. S. Fenn, ... 6 00
Lyme. Bapt. Ch., ... 4 13
Manchester. 1st Cong. Ch., to make Rev. F. T. Perkins a L. M., ... 42 00
New-London. 1st Cong. Ch., to make Rev. Thos. P. Field a L. M., ... 37 00
Plainville. Cong. Ch. towards L. M. for Dea. Edwin Lewis, ... 26 21
New-London. 2d Cong. Ch., Hon. T. W. Williams, to make Mrs. Thos. Robertson a L. M., $30; Robt. Coit, Esq., to make Rev. Joshua Coit a L. M., $30; H. P. Haven, Esq., in full to make himself a L. M., $25; others, $26, ... 111 00
North-Cornwall. Benev. Asso., in part to make S. Foster a L. M., ... 23 85

NEW-YORK.

Guilford. Danl. Beebee, ... 1 00
Poughkeepsie. 2d R. D. Ch., ... 17 00
City N. Y. Mrs. Grace Mead, L. M., ... 30 00
" Clerk,—Foreign Field, ... 1 00
" North Ref'd D. Ch., ... 22 40
Middletown. Miss S. D. Carman, ... 8 00
Brooklyn. A Friend, ... 2 00
Franklin. 1st Cong. Ch., by A. J. Chamberlain, ... 3 00
N. Y. City. R. Watrous, Esq., ... 5 00
Nyack. Presb. Ch., ... 14 50
Troy. Mrs. E. M. Norton, ... 1 00
Bovina. Mrs. A. C. Douglass, ... 5 00

Lysander. In part for Rev. A. C. Beach's L. M., 5 92
Westmoreland. Cong. Ch., 12 85
Utica. Mrs. Churchill, 3 00
" " Gardner, 1 00
" " Blackwell, 1 00
" Welsh Meth. Ch., 4 91
Chaumont. In part to make Rev. J. A. Canfield L. M., 15 00
North-Argyle. Asso. Ch., 22 00
Hannibal. Presb. Ch. in full of S. W. Brewster's L.M., and $5. 24 in part for L. M. for Sabbath-School, 15 52
Hannibal. Bapt. Ch., 3 51
Rome. C. F. Williams, 3 00
" S. B. Roberts, Esq., 5 00
" Dr. Perkins, 2 00
" Mrs. Barnes, 2 00
Vernon Centre. Presb. Ch. in part, 1 42
N. Y. City. Jos. McKee, for the Waldenses, $5; Home, $3, 8 00
North Shore. J. T. Barrett, 9 00
" C. M. Pine, 1 00
Port Richmond. Bapt. Ch., to make Rev. Z. B. Wilds part L. M., 13 00
Castleton. Trin. Meth. Epis. Ch., 11 90
West-Farms. M. E. Ch., 1 62
Port Richmond. Ref. D. Ch., per Rev. M. Brownlee, 40 00
Rochester. 1st Presb. Ch., per H. Ely, Esq., 98 00
Carlisle. Jas. Boughton, in part to make Miss Charlotte Pegg a L. M., 15 00
Bethel. Rev. Loring Brewster, 1 00
Bloomingburgh. S. W. Mills, 5 00
Stockholm. Hiram Hulburd, 2d instal. for Mrs. Amelia Hulburd's L. M., 10 00
Greenport. Presb. Ch., 20 14

NEW-JERSEY.

Morristown. 2d Presb. Ch., 7 71
Baskenridge, 4 00
Deckertown, Presb. Ch. of Wantage, 35 00
Franklin. Ref. D. Ch., to make Rev. Peter S. Talmadge L. M., 30 00
Mendham. Mrs. Connet, through Mrs. J. Babbit, 1 00

PENNSYLVANIA.

Bethlehem. A. Wolle, 5 00
Mount Pleasant. Presb. Ch., per Rev. Samuel Whaley, 14 75
Uniondale. Presb. Ch., per Rev. Samuel Whaley, 11 25
East-Smithfield. Sam. Farwell, 1 00
Greenwich. Presb. Ch. in part, 34 81
Phila. Dr. Ramsay's Ch. in part, 15 00
" Central Presb. Ch. (N. L.) in part, R. D. Stewart, $10; Geo. Bower, $10; E. Paterson, $10; Mrs. Naglee, $10; S. T. Bodine, $10; H. H. Shillingford, $5; J. T. Smith, $5; others, $9.51, 69 50
J. S. Sparhawk, 15 00

MARYLAND.

Baltimore. R. M., 5 00
" Thos. Kelso, Esq., $10; others, $13, 23 00

VIRGINIA.

Petersburgh. A Friend, per D'Arcy Paul, 5 00

GEORGIA.

Roswell. M. E. Ch., in part to make Rev. Wm. F. Conley a L. M., 10 15
Presb. Ch., 34 40
Decatur. Presb. Ch., in part to make Rev. Mr. Wilson a L. M., 15 93
Atlanta. Wesley Chapel M. E. Ch., in part, 8 15

KENTUCKY.

Danville. 1st and 2d Presb. Chs., Mrs. Margaret Crawford, in full for her L. M., $10; others, $127.15, which constitutes Rev. Mr. Hunter and John R. Ford, Esq., L. Ms., 137 15
1st Bapt. Ch., 7 00
Louisville. 1st Presb. Ch., Wm. Garvin, Esq., bal. to make a L. D., $70, $25 of which for the Mission House in Louisville, 70 00

ILLINOIS.

Dixon. Cong. Ch., 7 50
" 1st Presb. Ch., 3 48
Sheffield. Cong. Ch., 4 31
Buda. Lecture, 1 20
Rockford. 1st Cong. Ch., to make in part a L. M., 11 51
A Friend, 5 00
2d Cong. Ch., Thos. D. Robertson, to make himself a L. M., $30; others, $31.50, to make a L. M., 61 50

INDIANA.

Bristol. In part for L. M. of Benj. Wells, 5 00
Dayton. N. S. Presb. Ch. and individuals, 10 50
Danville. M. E. Ch., and individuals, to make Rev. H. C. Wood L. M. in part, 15 00
Individuals in N. S. Presb. Ch., to make Dr. Palmer a L. M., 33 50
Kankakee. Individuals to make Rev. Mr. Mack a L. M. in part, 21 00
Others, 9 00
Urbana. Cong. Ch., 5 60
Bapt. Ch., 10 00
Others, 3 75
New-Albany. Bank-st. Bapt. Ch. add, 2 00
Wesley Chapel M. E. Ch., in part, 12 00
Centenary M. E. Ch., in part, 13 00
Roberts Chapel M. E. Ch., 1 00
Christian Ch., in part, 3 25
Three Friends, 3 00
La Fayette, M. E. Ch., (Western charge,) to make Rev. Geo. Crawford a L. M., 33 25
1st Bapt. Ch., in part, 5 15

OHIO.

Dayton. Prot. Epis. Ch., in part, 12 98
Wesley Chapel M. E. Ch. add, 15 31
Albright Meth. Ch., 1 00
Marietta. 1st Cong. Ch., which makes Master George Wells Bosworth a L. M., 64 00
Prot. Epis. Ch., in part for L. M., 20 00
Harmar. Cong. Ch., Douglas Putnam, to make John Giles, Esq., a L. M., $30; David Putnam, Jr., $10; Mr. Newton, $5; others, $15.45, which makes David Putnam, Jr., a L. M., 60 45
Cincinnati. 2d Presb. Ch., in part per hands of the pastor, 55 00
Unionville. Rev. Mr. Terry, $2; F. J. Terry, $2; others, $1.50, 5 50
Madison. Cong. Ch., in part to make R. W. Childs a L. M., 14 39
Springfield. 1st Presb. Ch., per S. Brown, Treas., 30 00

MICHIGAN.

Jackson. Cong. Ch., to make Rev. Asa Mahan a L. M., 33 53
Kalamazoo. Col. F. W. Curtenius, for L. M., 5 00
1st Presb. Ch., to make its Sab. Sch. a L. M., 30 77
Detroit. Cong. Ch., in part to make Rev. H. D. Kitchell a L. D., 58 40

WISCONSIN.

Black Earth. Rev. A. S. Allen, 1 00

CONTENTS.

	PAGE
Evangelization of Romanists,	265
Evangelical Alliance,	269
Speech of F. T. Frelinghuysen, Esq.	275
Romish Romancings,	278
FOREIGN FIELD:	
France,	284
Haiti,	287
Progress of Protestantism at Dublin,	287
HOME FIELD:	PAGE
An Impressive Scene,	289
Reports from Missionaries,	290
The Work in Cincinnati,	291
The Gospel Triumphing over Romanism,	291
Romish Hostility to Evangelical Labors,	292
The Work in Albany, N. Y.,	292
A Layman's Views,	293
New Publications,	294
Receipts,	295